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AFTER DEATH WHAT?**Evolution of the Spirit.****What Percentage of Spirit Communion Belongs to the Mortal.****SPIRIT TEACHINGS.****A Philosophic Dissertation on Immortality.**

BY CHARLES DAWBARN.

It has been pretty well demonstrated that manhood is not destroyed by death. Cautious officers of the Psychical Research Society admit as much as that. We may even go still further and admit that intelligences who have reasonably proved their identity are sometimes able to give wise counsel to the mortal. It is certain that such returning intelligences possess memories, more or less confused, of their earth experiences; altho, for the most part, they seem to pick up such memories here, rather than to bring them with them from the other side of 'fog-land.' They also at times exhibit a knowledge of earth happenings beyond that of the mortal. And they apparently possess and wield faculties that make them, more or less, independent of time and space. They seem to have a power of entrancing a mortal, provided he be a natural sensitive, and using his organism as a means for entering earth life, and exhibiting their own ultra normal faculties and powers.

So much hardly admits of dispute by any one who has been once introduced to a fact such as spirit return, and made its friendly acquaintance. So we have gradually evolved our present conception of a 'border land' as dividing our visible and invisible life lines, where spirits and mortals meet, and extend greetings to each other.

In spite of shouts of joy, and tearful greetings from the bereaved; there seems to be a little sunshine in this 'border land.' It is immersed in a perpetual mental fog, and, as we know too well, both mortal medium and returning spirit are alike befogged when they enter it. But out of this 'fog-land' comes the entire history of spirit return now, called modern Spiritualism. And, as a remarkable fact, spirit return has proved to be a very onesided affair. It evolves intelligences, once mortal, who can and do talk lucidly about their own earth life and ours, tho, so far as known, they have never yet startled the world with any new invention or discovery. Radium and the X-Ray were not announced by spirits; and we look to mortal genius for whatever may be our next advance in knowledge and its power for good or ill upon earth life. But, as we have said, the results of spirit intercourse, such as they are, have proved very one sided. Spirits talk to us of earth incidents with a fair degree of accuracy, but when we would travel the other way and peep out into their lives and experiences, we only get deeper and deeper into the fog. Not a tale comes from spirit life of spirit happening that will bear scientific investigation.

The reader should not be repelled by the term 'scientific investigation,' for science is really only the orderly arrangement of facts. That is to say, every fact has its own place in the eternal sequence of cause and effect, and it is the business of science to discover that place. It is true that science may not always discover just where a fact belongs, but it can usually discern, almost at a glance, where a fact does not belong.

The various tales of spirit life with which spirit return is festooned and garlanded are presented to mortals as statements of fact, that is of actual occurrences on the spirit side of life. They have been, and still are accepted by many as truth, because such statements and histories are made and given in the name of a spirit. It sounds like heresy to the average Spiritualist when these fascinating tales are declared to be full of impossible facts, that is to say, of facts that are impossible under the supposed conditions of the story to which we are listening. Instead of being an orderly arrangement of facts, and therefore scientific, they are facts belonging only to this life, altho most ignorantly asserted to belong to the life and experience of the spirit who is telling the tale. Such impossible statements of fact repel the scientific investigator, and usually lead him to make an illogical denial of the proved fact of spirit return.

It may be a very ungrateful task, but the writer is proposing, in this article, to expose some of these impossibilities which have been, and are still accepted as gospel by the average believer in modern Spiritualism.

Every investigator soon discovers that many of his spirit visitors are so unspiritual as to really belong to earth life in thought, word and deed. In everything but the texture of their bodies they are of the earth, and very earthy. For the most part everything that is disorderly and unsatisfactory in a genuine seance experience, is really caused and evolved by these earth-bound spirits. Necessarily their experiences, no matter how high may have been their mortal station, are much the same as those lived in the slums of earth life by the unprogressed mortal. They are children of the fog, and know nothing of the beyond we are seeking. So, unless they assume to play the reporter for the higher life, we will pass them by, so far as this article is concerned. It is the pictures of spirit life, drawn by spirits apparently worthy of respect, that we are about to carefully examine in this article.

That the law of evolution, so dominant upon earth, should continue after death is so natural an assumption we accept it as a most reasonable statement when made, for instance, by the returning spirit known as George Pelham, thru Mrs. Piper the medium for the Society for Psychical Research. But when asking "After death—what?" we must remember that evolution means both more and less to the spirit than in earth life. It does not mean to him 'the survival of the fittest,' for all alike 'over there' have already survived death. But it means, or seems to mean, that there is in the 'beyond' a law by which progress continues to be evolved as the result of effort. But that progress carries with it consequences unknown in earth life. Death seems to evolve a most startling change in the substance of which our mortal bodies are composed. But all alike experience that, for the new body is invisible and intangible to the old one. But the intelligence inhabiting the new form seems literally unchanged by the death process. Man sleeps here, and wakes yonder. That is death. But the truism that a man can carry none of his possessions with him when he dies, includes every particle of his old form, as much as his money and houses. So he finds himself with a new form, just as material as his old one, but adapted to the other side of death.

Our first and all important question at this point of our investiga-

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VEGETARIANISM.**A Question With Two Positive Sides.****MAN'S CHOICE IS NATURE'S.**

One of our friends takes us quite severely to task in a recent issue on the question of vegetarianism.

The first thing we wish to call attention to is the fact that it was not an editorial article, nor does it necessarily express the opinion of the editors. Facts are facts. Calling for the proof does not demonstrate anything. It is the proof itself that is wanted.

The author of the article in question is a physician in good standing and one whose opinions on a subject are worthy of careful consideration, whether we accept them or not. Because an article appears in this paper is not positive proof that it expresses the ideas of anyone connected with its publication. We are responsible for editorial utterances only.

We fail to see how anyone can deny the healthfulness of butchers. Not that I would want to be one, but the fact that as a class they are exceedingly healthy and there are few consumptives among them. In fact, one of the most successful treatments for consumption is slaughter-house work.

That it is inhuman to kill animals for food (or any other purpose) goes without successful contradiction. But that under present conditions it is an absolute necessity, also is beyond controversy. That a limited few, who are not compelled to enter laborious work, and have plenty of money to live on, can live on a vegetarian diet, is equally well known.

In an editorial written some two or three years ago in closing a discussion on this subject in **THE SUNFLOWER**, I stated that to make Vegetarianism successful the first thing that was necessary was to reduce the cost of vegetarian food products.

That position still holds good. Animal or other fats are absolutely necessary to the system. Cut them out and the system feels a lack, the tissues are not repaired, and slow disintegration takes place, which is not replaced by the foods unless a change is made, death is the result. It is starvation of the body with a full stomach.

These fats have been replaced by vegetable oils to a certain extent, but the cost of them makes them prohibitory to the average person and the consumption of animal fats is made obligatory.

Nuts, olive oil, the different preparations of sunflower seed and cotton seed oils and meals have replaced them quite extensively, but with nut butters and oils, as well as nut meats, at the present prices, Vegetarians can not hope even for a fair test of their system. The physician was not discussing the "gluttony" question. He was questioning the health features of the case. If the butcher's appetite called for a pound and a half of beefsteak, it would probably call for the same amount of nut meats. Then to be practical a consideration of the question must take all the features of the case into discussion.

That few of us would eat meat foods if we had to kill the food and prepare the flesh for consumption is undoubtedly true. Yet some of the most tender-hearted and sympathetic men have been in the butcher business, just as there are many total abstainers in the saloon business.

The disease question is not a good one either. It is true that many animals are diseased. If we knew the proportion we would probably not eat them at all. But it is also true of vegetables. We do not hesitate to cut out a diseased portion of a vegetable and eat the rest. Disease in animal or vegetable life is the same. A diseased vegetable is diseased all thru the same as a diseased animal is.

It is impossible for one person to choose a diet for others. What suits one will not suit another. "One man's meat is another man's poison." By precept and example, by showing the advantages of one system of diet over another, by making the vegetarian system cheaper than the other, we will overcome a condition which is inherent and may in time, educate the people out of it.

Nature has endowed us with certain faculties and among them she has given us teeth that show we were designed for meat-eaters. That we can develop out of it as a race is beyond question, but it will require a numbers of generations to do it.

The Vegetarian Society should exert their energies in cheapening their food products more than in the dissemination of literature, and the results will be greater. Use the money spent in tracts in equipping a factory that will turn out the products so that they will be cheaper than meat and contain the necessary elements and the battle is won.

W. H. BACH.

The Freeville Camp.

Conventions of the State Associations are nearly over. I can realize that the N. Y. C. did much to enliven the people in this city as there are meetings rising in different portions of the same. It has created a desire in every true Spiritualists heart to do something for the cause.

The weather being warm, we will soon feel the need of going somewhere during the hot months. There is no place better fitted for instruction, pleasure and rest than our camp grounds, but there are few camps that can be reached by the working classes.

Freeville, N. Y., is but a short distance from this city and the expense of round trips from here will not exceed three dollars. All can secure board and room for the nominal sum of from \$3.50 per week to \$5.00. There is a materializing medium expected; also a trumpet medium, as well as some of the best speakers. A mineral spring is on the ground where the thirsty can drink to their health.

The president, Mr. Wm. Kelsey of Cortland, is doing his best for the good of the camp association. Let all take hold and give a push to the wheel, and make this the banner year for the camp. A bazaar is also expected to be held on the grounds, and we shall be glad to hear from anyone desiring to add their mite. Here is a list of the names of some contributions already received.

G. W. Fuller, Reynolds, Pa., 4 books, 75c each, \$3.00; Mrs. F. P. Conley, Peterboro, N. Y., cash, \$1.00; Two Friends, each \$1.00 cash \$2.00; Mr. Lemuel Allan, Webster, N. Y., 50 cents.

MRS. ADDIE COOPER.

Time seems long to the sensualist because mental action diminishes comparative to indulging the nerves for that which is in opposition to the intellectual. It seems burdensome to the selfish because soul-action becomes less energetic thru selfish indulgences and robs it of the sympathy and happy influences otherwise enjoyed.

BEYOND THE LAKES.

Phenomenal Experience--The Cause Among Our Northern Neighbors.

G. C. H. of Ottawa, Canada, July 7th, 1904, writes: The Capital of the Dominion, the fourth largest city in Canada, has had its first experience of Modern Spiritualism this summer.

It seems strange that in a centre of population exceeding 90,000 souls, no medium should ever have made an appearance until this year. The pioneer was Mrs. Etta Wreidt, of Detroit, the well-known trumpet medium. She was a guest, while here, in a suburban residence, at which all the meetings have been held. Her appearance was the signal for the usual conspiracy to defame and slander the medium. The opponents of the new thought control two of the three daily papers, while the friends of the movement could expect nothing but neutrality from the third.

Mrs. Wreidt, during the week of her stay, held daily sittings and many investigators were convinced, by overwhelming evidence, of the grand truth for which Spiritualism stands. Among the number are a well-known clergyman and a popular doctor. Mrs. Wreidt left for home just in time to escape the plot which was being fomented to destroy her influence. The day of her departure saw the advent of Mrs. L. Bartel, of Cripple Creek, Col., who had just returned from a winter's sojourn in Florida for the benefit of her health. Mrs. Bartel came to us a frail, delicate little woman, with every appearance of having passed thru a severe sickness. But her mediumship, even in her present state of health, has been of a very satisfactory character, and has done much good for the cause in this locality. She has not only the phase of physical manifestations, but is also an excellent trumpet medium, and her best work has been accomplished thru the trumpet seances.

The plot which was designed to destroy Mrs. Wreidt was directed against Mrs. Bartel. Some skeptical newspapermen and a well-known business man, were, at their own request, admitted to a circle of some thirty persons. They were allowed free access to the seance room and to the curtained corner which was used as a cabinet. They secretly smeared the handle of a bell and the key stem of a music-box in the cabinet with rouge, and, as one of them admitted afterwards, had papers covered with coloring matter, in their pockets, ostensibly for the purpose of detecting the medium if she should resort to trickery. The medium believes, however, and with good appearance of reason, that had they been allowed to hold her hands, they would have smeared them with the rouge and other coloring matter and then accused her of having got her hands free and used them to ring the bell, wind the music box, etc. Fortunately Mrs. Bartel did not select any of the conspirators to sit with her. The bell was rung and the music box wound up, but the manifestations under the circumstances, were few and unsatisfactory and finally the medium collapsed under the nervous strain and was carried in an unconscious state, to a neighboring room and the meeting dispersed.

Next day two of the city papers denounced her as a fraud. The doctor who helped to carry Mrs. Bartel from the cabinet and those who assisted him, however, stated

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W. H. BACH, EDITOR-IN-CHIEF.

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ON TO LILY DALE!

On Friday last our camp began its official existence. The Assembly closed the gates, but opened their hearts to the world; and everybody is welcome to share in the feasts prepared—of which the program elsewhere gives specifications.

We too invite all to come, who can. None will be disappointed. The grounds are beautiful; the atmosphere as pure as old mother earth can possibly make it; the townspeople congenial and hospitable; the scenery around the camp as pretty as in Alpine regions; the waters sweet and healthful; the lakes smooth and inviting to both boat and fisherman; the flora variegated, many-hued and soothing to the eye; and nature's carpets soft to the tread—all of which are stimulating to the outer man; while spiritual and mental enjoyments, in even larger proportion, are programmed

for the inner man—something stimulating to the heart and elevating to the soul.

Come to Lily Dale camp—officially known as The City of Light!

LILY DALE BY MOONLIGHT.

In the effulgent rays of a full moon, casting her silvery beams over the beautiful lakes surrounding this lily-white village and reflecting herself on the ripples incited by gentle breezes wafting over them and converting their entire surface into one grand mirror of light, the unaccustomed eye to such beauty is fascinated, and the mind wonders!

Added to this come the strains of distant music music vibrating on the quietude of the scene, and the heart is touched!—The soul awakens and queries: "Is this the home of the Father?"

A feeling of exaltation arises and the interior selfhood becomes uplifted, hardly realizing that it is in the mortal. Is it a foretaste of that future abode called heaven? One thinks of an earthly father recently departed and fancies his delight were he present.

'Twas only a passing thought. But in the silence of nature where the whispering of faintest inspiration can be perceived—where the voiceless tongue tells of secrets not heard in gossip—where the soul is lifted above care and worry, and where spirit vibrations touch the harpstrings of the inner life and make all seem beautiful—there love abides; and where love is, no space intervenes.

To the freed soul time and space are naught. A peaceful influence is sensed weaving itself around the hallowed spot, and in the instant a soul-whisper is heard, announcing the presence of that loved one.

Nothing more sublime can be imagined or desired. One feels that love is higher than truth—that it is the divinity of nature manifesting—the omnipresent essence of life—that interior sympathy for which all mankind is struggling, but for which the outer man struggles in vain.

Only in the heart of nature does this gratifying delight, this joyousness, exist; and Lily Dale by moonlight furnishes the conditions for its

manifestation in spirit; and those who seek it in the true spirit—that of harmony—may obtain a sensuous realization of it—for in the harmony of nature rests peace; and with peace in the soul—self contentment inherited thru a clear conscience—the human heart vibrates in unison with nature's heart; and her sympathy, her sweetest touch is experienced.

Such is the love of soul to soul—the oneness of man with God—the attainment of the individual with life itself. "Seek and thou shalt find."

MEDIUMSHIP.

New investigators often express a desire to have a certain kind of mediumship conferred upon them, as tho it were something that could be dispensed at will or upon request of the aspirant.

Mediumship is a spiritual gift that can neither be donated nor sold at a price; nor can any other medium promise the development of any specific gift.

Nature donates the elements or principles for mediumship, and the possessor must apply them in conformity with his desires, ambitions or interior promptings.

Desire as the sequence of an interior prompting often indicates what special phase to sit for; but the same incited by worldly ambitions or vanity means next to nothing. Such feelings only retard that which may be in the cause.

The science of mediumship is based on interior growth or energy—a superior spiritual vibration over some material or physical force, habit, weakness, or passion. Thus its term: "Spiritual Gift."

Some people seem to think they have but to choose a phase of mediumship and it will be forthcoming. The foregoing paragraph shows the fallacy of this. Tho by overcoming some physical habit, weakness or passion, and converting it into a spiritual force or passion, it becomes a spiritual gift or phase of mediumship.

But as it requires time to thus spiritualize a worldly or a material force in our being, the gift is evolutionary, tho its good effects begin to manifest as soon as some

good has been accomplished by it. In other words, it pays its way.

We enjoy its fruits along the road to perfection, and these fruits point to the specific phase in budding.

AGE AND SPIRITUALITY.

"Verily, I say, except ye be converted and become as little children ye can not enter the kingdom of heaven."

There lies a deep and solemn meaning in this quotation; yea, and a beautiful one when the analogy is considered in detail; for what is more beautiful or sublime as a symbol than an innocent child?

Men are accorded a second childhood by nature, but this is not what is herein meant. Second childhood is but a physical attainment or result. The weakest may still be the basest. But age is a means to the end. It allays physical passion and permits the mental or moral to unfold in the interim.

Mere conversion to a creed will not do it. It needs the conversion of selfishness into love, prejudice into forgiveness, pride into sweet humility or amiability as the model child manifests it, and to become as little children in that respect is far from imbecility or decrepit old age. The man illuminated with spirituality or benevolence, charity, benignity, is by no means old. His influence is as potent as his mind is clear; his vibrations are soothing, his company agreeable and we love his genial spirit.

Such a one is likened unto a child as intimated, for whom stands the "gates ajar."

No phase of phenomenal mediumship can be developed over night; and those mediums who have reached perfection, must have done so in a circle of honest investigators. When such, therefore, come before the public, they can always refer to some citizens of their community who, can, themselves be recommended by others. In fact, no honest medium can afford to start out minus such credentials.

The purity of a cause rests in the determination of its advocates to recognize only the purity in it, and ignore that which is not compatible with it.

PSYCHIC NOTES.

The aristocracy of spirit is built on moderation, modesty and morality.

The willingness with which some endeavor to oblige goes a greater way than a favor granted with ill-will.

Man's reward for self-denial is inspiration—woman's reward is contentment; tho both men and women often enjoy the combination—effects of more than ordinary self-sacrifice.

A love that manifests weakness is a foolish love; that which manifests unreason is a selfish love; that which blunders is a perverted love, and that which makes ill is self-love. Their antitheses are the genuine article.

The good effects of kindness is never lost even tho it may be unknown to the world or forgotten by the donor. At some time or another it will manifest as inspiration when needed. "As we sow we shall reap," the soul being the field of kindly acts taking root and sprouting.

As the overestimation of ones powers or abilities (commonly called conceit) is in danger of committing stupid blunders, dogmatic or unreasonable stubbornness (commonly called arrogance) endangers its powers or influence and thereby becomes the tool or plaything of other and often weaker minds.

On Sunday, July 10th, 10,000 persons gathered at Riverside Park, N. Y. City, to witness the public crowning of a statue of the Virgin Mary and the infant Jesus. The ceremony was the first of its kind in this country. It was the coronation of the statue of Our Lady of Mt. Carroll by Archbishop Farley at the temporary shrine in Riverside Park. It is contemplated to erect a permanent altar for the statue which the devout believe to be a healing medium to those who come in faith and prayer. The statue was crowned with jewels during the ceremony and the Pope sent his blessing.

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PERSONALS.

The organization of a Vigilance Committee at our camps to look after those who are suspected of running a fake show as spiritual phenomena would soon clear the camp records of ugly rumors and the presence of such would-be mediums. Prevention is better than cure.

PERSONALS.

Harry Dalton, who is not only doing excellent spiritual work in Troy, N. Y., has our thanks for a big list of new subscribers in his vicinity.

Mr. Oscar A. Edgerly paid our editorial sanctum a visit last week. His pleasant vibration has made him a welcome guest to our retreat.

Mr. John T. Lillie also greeted us with his genial personality. We sensed "Music in the air", and may all enjoy the harmony that follows in his wake.

Reader—We rather spare than speak our critics.

Do spirits ever suggest, advise or participate in frauds? Inquirer.—That depends on the kind of spirits one attracts. As soon as the intention of fraud has been generated in a mortal mind, compatible spirit attractions follow, which of course, aid by suggestion or advice and then participate in the fraud on the program—be it for burglary, embezzlement or spiritual phenomena.

W.—"Journey thru Space" was written in 1887 and then printed by Light for Thinkers, Atlanta, of which G. W. Kates was editor and Mrs. Carrie C. Van Duzee one of its staff.

Passion's Death is Virtue's Birth.

We are not necessarily freed from a passion because controlled. A twenty-year old habit is not neutralized by simply giving it up; for every indulgence, consciously enjoyed becomes a force or principle, and must be neutralized by an opposing one to allay its desire absolutely. Resisting its call does this, for it is the will put into motion for that effect, and develops a principle in conformity with its cause—its wish.* But consistency wins.

The purity of a cause rests in the determination of its advocates to recognize only the purity in it, and ignore that which is not compatible with it.

From our Exchanges.

The Catholic press sees peril to Catholic missions in the Far East in a final victory by Russia over the Japanese.—It is beginning to be believed that church officials are responsible for the Slocum disaster, they having planned the excursion to make money and sold too many tickets. Greed drowned reason.—Truth Seeker.

Do not be carried away with so-called "New Thought." In the first place there may be but very little in it that is "new," and in the second place, it is true thought that is needed, whether it is new or old. The fact is that all the truthful thoughts of the world do not make such a ponderous mass as is generally supposed. One of the greatest troubles with the world of mankind is the disposition of each person to get a kind of "corner" on truth and to overlook the fact that all honest minds naturally think much the same.—Ingersoll Memorial Beacon.

Testimony of Professor Lombroso.

"One further step introduces us into this occult region, subject to fierce controversy between those who observe and accept what they have observed, and those other persons, of academic minds who close their eyes in order not to see—this region mis-called spirit, and from whence some manifestations are occurring every day, by means of certain special individuals called mediums. Among these manifestations may be named levitation; that is to say the elevation of the body without any effort on the part of the person who executes the elevation or who suffers it; the movement of animate objects; and, more singular still the manifestation of beings who possess a will, and a mode of thought, strange and capricious tho these may be, as if they were living men; sometimes even a foreknowledge of events before they happen. After having denied them before having observed them, I have been compelled to accept them when, in spite of myself, the most manifest and the most palpable proofs came before my eyes. I did not hold myself obliged to deny these facts because I could not explain them. Moreover, as the law of Hertzian waves explain to a considerable extent telepathy, so the new discoveries as to the radioactive properties of certain metals, particularly radium destroy the most serious objection which scientists can raise against the mysterious spiritistic manifestations.

These discoveries prove to us in fact that not only a brief radiation of heat and light, but a constant and enormously energetic radiation

of these forces may be developed without apparent loss of matter.

"I will not proceed further, for the extent of the horizon which opens before my mind's eyes appeals rather than attracts me. I hear already the whisper of men worthy of respect that in continuing to proceed along these lines one arrives at an absurdity, at a paradox, and, Heaven defend us! at immortality. I maintain, however, that scientific facts cannot be either moral or immoral; they are fact. And against facts, no opinion, even the most authoritative, counts for much. I will add, moreover, that many truths just because they are truths, raise the strongest resistance and are most bitterly contested. It seems a paradox; it is, however, a real fact that not only vulgarity dominates life but very often falsehood dominates it rather than the truth. * * * For the rest let us not forget that the science of yesterday has become the error of to-day, by a succession of developments similar to that of an edifice whose upper stories are built continuously on the ceiling of the lower.

"In this way the efforts of each generation may seem a useless sacrifice. But this is not the case. *

* * Over the dead, over the struggles of the fallen—and in consequence of these—the idea triumphs."

To offend a tender heart invites soul pain; for only good feeling or charity towards all mankind insures the individual that concordant vibration with nature's heart which is sensed as contentment or peace within.

* * * As a charitable mind can see light amidst the greatest darkness, the uncharitable sees darkly in the brightest light.

AN AWAKENING.

BY JAMES RIDEOUT.

In the morning of life my childish toys seemed more to me than all the world seems now. The sunshine, the flowers that decked my way, the soft breezes that cooled my brow, the love of those who have long since passed on—all were for me; but I knew them not; hope and love were strong and beckoned me on. Soon the joys of childhood satisfied me no longer; self grew strong and ambition called "Onward," promising fairer fields and grander heights. Love came, and children sat on my knee. With boyish hopes I stumbled over the rocky ways of life and braved the storms of fate. But loved ones passed away, disappointments obstructed my path, and sorrow blurred my vision. Love and hope grew dim and were fast fading away altogether. Weary and faint I sat me down by the desert wayside, utterly disengaged and full of bitterness toward the world.

Then a beautiful figure in flowing white appeared before me and said, in sweet tones: "I long have waited for you to let me come." "Who are you?" I cried. "Your love," she replied, "No, no, I said, 'my love has faded and gone—I have no love, and none loves me.'" "You are blinded by self; I am thy love and light—Divine love that can only heal thy wounds and troubles. What you have long called love was mainly selfishness. Thy toils and thy tears have purified thee for me."

Then bloomed the world for me again. The winds here softer, the heavenly sunlight brighter, the flowers were sweeter and fairer than ever before. My burdens fell away; I no longer chafed under them; I recognize no evil, but saw the divine in all mankind and in all things. With the elevation to this higher plane of thought and action, I was rejuvenated in body and in mind.

Oh, the joys of this second life. I know now that "whatever is, is right," and in accordance with Nature's immutable laws; "the same in Heaven above as in the earth below," and throughout all the universes all emanating from that Divine source, we call God.

All are but parts of one stupendous whole.

Whose body Nature is and God the soul.

All Nature is but art unknown to thee,

All chance, direction which thou cannot see,

All discord, harmony not understood,

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LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

OPENING OF THE CAMP.

Within the City of Light at Cassadaga Lakes, N. Y.

Friday morning the closing of the gates to the City of Light portended the opening of the camp within. All visitors, residents and attachées from that moment were regarded as one and could only be admitted by virtue of a pass—the our St. Peter was liberal enough to overlook their religious troubles; and those who had none, were also admitted.

During the forenoon already strains of music from the band gave notice that the law was operating underlaying the material portion of the camp program, and enthused everybody to good feeling or good cheer.

At 1.30 p. m. the welcome clang of the bell announced the opening of the auditorium. Shortly afterwards congregational singing intimated to the late-comer that promptitude was also in the program.

And what a sight upon entering! Flags of every nation greeted the eye. A happy assembly of people eager for the feast of the spirit; and all attention bent upon the rostrum-platform. This too had its compatible decorations of flags, banners, mottoes, portraits and a number of living decorations which were dear to all—Mrs. A. L. Pettengill, the president of the Association, being the most prominent in her benign personality and benevolent expression of countenance.

Chairman Barrett being absent, with due apology, however, Mr. W. H. Bach of THE SUNFLOWER, had been requested to act as substitute. Congratulations off the stage testified to the general gratification concerning his abilities on the same. Mr. J. T. Lillie added harmony to it with his melodious voice. The speaker, Mrs. Carrie Twing, soon made herself manifest by her usual pathetic way of appealing to the hearts of her audience, and, as usual succeeded. Mrs. Maude Lord Drake closed with reading-tests, which were almost as interesting to auditors as they were surprising to recipients.

After the auditorium ceremonies the Northwestern Orchestra discoursed some very fine music at the band stand, and set the pace for a general feeling of happiness in all the land upon which stands this City of Light.

Saturday afternoon Mr. Henry Frank lectured to a much interested audience; for his eloquence, logic and geniality towards his hearers, were in themselves interesting. And the whispering of commendation that followed bespoke of a feeling of reciprocity that manifested gratitude on part of the audience.

Mrs. Twing's Sunday lecture also touched the tender chords of the hearts of her hearers, as manifested by the lacy textiles that sought their eyelids; and Mr. Frank's lecture on the "Power of Thought" again exemplified the power of the speaker on the rostrum. Mr. H. D. Barrett having arrived, presided in the afternoon.

The last few days have seen the grounds rapidly filling up. It is impossible for us to give even an approximate list of the arrivals, but among them are the Caldwell family from Washington, Pa., B. F. Webb, Mary Webb Baker, J. C. Scheu, Cleon B. Nichols, Mrs. Rowland, Miss Emma Beebe, Oscar A. Edgerly, Ed Bennett, Mr. and Mrs. Damon, A. W. Damon, Mrs. L. A. McCreary, Mrs. Anna Carter, Mrs. Zebley and son June, Mrs. Bartholomew, Dr. J. M. Temple, Miss Estella Frank, Mr. and Mrs. Gransbury, Mr. and Mrs. A. E. Gaston and son, James Watson, The Dixon family from Homestead, Pa., Mrs. Parkess, B. F. Austin and family, Mrs. Emma Spence, Mrs. M. E. Lane, C. S. Hubbard, Prof. and Mrs. Lockwood, Mr. and Mrs. J. Clegg Wright, Henry Frank and son, Carrie E. S. Twing, Mrs. A. A. Cawcroft, R. B. Jones, Mrs. Clara Watson, Wm. Wm. Leo Bambam, Chas. H. Farrar, Mrs. Dr. Mattison, J. K. Wilson,

Mrs. Jack and granddaughter, Jean L. Read, Dr. E. D. Babbitt, Ira Fuller.

The dancing school will be held in the Octagon Tuesday, Thursday and Saturday afternoon of each week, from 4 to 5 will be devoted to adults, from 5 to 6 to children. It will be in charge of J. S. Zebley.

The first Forest Temple meeting was held July 9. It was opened by Lorenzo Akin of Titusville, Pa., by reading an "Ode to Deity," and appropriate remarks. They are to be held at 9 a. m. and 6.30 p. m. daily, during the Assembly. Mrs. Devereaux will preside.

Mrs. Peterson has arrived and the children will meet in the Octagon Monday morning at 9 for the purpose of organizing the Lyceum. Lucy A. Greene will assist and a very pleasant and successful season is anticipated.

The "class lectures" by Prof. Lockwood and J. Clegg Wright will begin Monday also, with Prof. Lockwood, Tuesday, J. Clegg Wright, Thursday Lockwood, and Saturday Wright. Friday morning the Auditorium will be occupied by the Lyceum and Monday afternoon and Wednesday morning by conference meetings.

The Northwestern Band and Orchestra have arrived and are giving us some fine music. They consist of E. Gerden, Leader, violin and baritone; Fred Lanza, clarinet; Wm. A. Kraushaar, flute and piccolo; S. Barkell, first cornet; Max Bark, second cornet and viola; Perry Dillon, trombone; Fred Coleman, drums; Tom Davis, tuba and double bass; Chas. Snyder, alto and second violin.

Mr. Mitchnick, a stenographer has been engaged to report lectures delivered here this season.

Mrs. Amelia Klock has secured the popcorn concession.

Mr. Snakerd and Dr. Ford brought Mrs. Wm. Barnsdale here to spend the season. She has been an invalid for some time but already says she feels better.

PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y., July 15 to Sept. 4, 1904.

JULY.

- 15—Carrie E. S. Twing.
- 16—Henry Frank.
- 17—Carrie E. S. Twing; Henry Frank.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 20—J. Clegg Wright.
- 21—J. Clegg Wright.
- 22—Edward Caleb Randall.
- 23—Miss Elizabeth Harlow.
- 24—Miss Elizabeth Harlow; Rev. Ford Fisher.
- 25—Conference.
- 26—Prof. W. M. Lockwood.
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—Swami Rama.
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggin.

AUGUST.

- 1—Conference.
- 2—F. A. Wiggin.
- 3—W. J. Colville.
- 4—F. A. Wiggin.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY—Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—Kate Alexander.
- 25—Rev. W. H. Morgan.
- 26—J. Clegg Wright.
- 27—Rev. W. H. Morgan.
- 28—J. Clegg Wright.
- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—NATIONAL LYCEUM DAY—John W. Ring, C. Fannie Allyn, Tillie U. Reynolds.
- 3—Sanford Medick Sayler.
- 4—PLATFORM TEST MEDIUMS.
- Mrs. Maud Lord Drake.
- Edgar W. Emerson.
- Margaret Gaule.
- F. A. Wiggin.

The Mortgage Foreclosed.

The order of creation is a funny thing to see, As put down in the Bible, it always puzzled me. In the start off God created, from nothing we suppose, All the earth and mighty orbits, how many no one knows.

The earth was wrapped in darkness, all mixed up with the light; Before the sun and moon were made, it showed both day and night. So when they were divided and sent upon their way, Time started, and they called it, for convenience, a day.

Having trouble with the water, the second day it stood, It took his time and patience to stop the cussed mud, For you see the thing was all mixed up and didn't come out even, So he put some water on the earth, the balance up in heaven.

This was a wise arrangement, and shows that he took pains To keep up irrigation for having water when it rains. With heaven full of water and windows hung on cord, If it does not come to suit you, send a message to the Lord.

The third day vegetation, with its roots and vines begun, Kind of independent like, for they had not had the sun; Which was in that time possible—an easy thing to do, Why it happened then and not again no body ever knew.

Altho the grass was growing and the trees were all in bloom, They could not be enjoyable for lack of sun and moon; So he made these two great orbits and set them in the sky, For signs and seasons for mankind, he anchored them on high.

The greater one to rule the day, when everything is light And easy for the pale old moon to hang around at night.

Also the stars, so very small, to make them, seemed a sin, He had a little nothing left, and so he put them in.

The fish and all the creatures, that in waters live and thrive, On the fifth day of creation were by millions made alive; Went in shoals and took possession of every stream and creek, And began to eat each other till it should have made them sick.

And, too, the birds on this fifth day began to chirp and sing, To hop around from bough to bough, and make the welkin ring; Yet, it must, h' been a lonesome day, for each one in its turn— For not until the following day he made the angle worm.

The sixth day of the making, out of nothing, beat them all, Capped the climax of creation, ending only in the fall; He made man in his image, made him good and kind and true, Made him like unto himself, made him male and female too.

The same day he made animals, and every creeping thing, The lion and the unicorn, the little bees that sting, The jackass and all others were turned upon the land And mighty man, that God had made, was put in full command.

Like many men within our day, who him up bold and quick, Without an early training, it was difficult to stick, He could not run the business, nor keep it out of harm, So that, before the year was out, he'd a mortgage on the farm.

He must have signed a judgement note, or something of the kind, The mortgage was foreclosed one day, the farm was left behind. So he and wife were hustled out to earn their daily bread, And ever since the people have considered him as dead.

A. G. NOSTIC.

Corry, Pa., July 1904.

Funnyisms.

Hokey—Don't you think Nature would have grown a chimney on man's head if it intended him to smoke?

Hokey—Yes, and I shouldn't be surprised, that, in the course of evolution, one will be unfolded, if he continues to use his mouth as a smoke house.

Hokey—What is the difference between wisdom and smartness?

Pokey—I don't know, unless you are manifesting smartness in putting on airs with your wisdom.

H.—(Sotte voice) You impudent diserner!

Hokey—I had a dream last night that disturbs my peace.

Pokey—And what was it?

Hokey—I dreamt the Devil called and demanded a tender loin steak from my soul!

Pokey—I pity the poor devil!

Hokey—You lainless scamp!

For \$1.25 we will send THE SUNFLOWER one year and a cloth bound copy of Natural Law in the Spiritual World, by Professor Drummond.

BIBLE STORIES ASSAILED.

German Professor Objects to Present Methods of Religious Instruction for Children.

Prof. Delitzsch of Germany, of "Babel and Bible" fame, has again come to the front with elaborate objections to the present methods of imparting religious instruction in the schools. He says:

"The findings in recent excavations in Mesopotamia should be put before the school boys and girls. They should not be brought up in ignorance of the results of late investigations into the history of religion."

"Children should be taught that in Genesis there are two divergent accounts of the creation, and that both are the outcome of Babylonian myths."

"About the flood they should be taught that the biblical narrative is also a vestige of ancient Babylonian folklore."

"These ancient ages should be dug out of the scripture books and given to scholars at school or explained. If they are not, a day will come when the grownup man will throw them all over and more besides which he should retain."

"I am opposed to having school boys and girls taught that the narrative about the world being made in seven days is true, or that there is any veracity in the statements that

man was made of clay, that life was breathed into his nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs, about the summits of the highest mountains being covered deep with deluge water, and about the ark of Noah."

"Only truth and the whole truth can make one free."

Excursion to Celoron.

Account Pain's "Last Day of Pompeii" at Celoron July 22, the D. A. V. & P. R. R. has arranged for extra coach service on trains Nos. 1 and 3 and for special train to leave Falconer night of July 22, at 11:00 P. M., Central time for Dunkirk and intermediate stations. Tickets to Celoron and return will be sold at very low rates.

The individual who itches to exercise his authority on the public shows that he has very little at home.

The true gauge of mental culture or intellectual refinement lies in man's literary tastes.

SPIRITUALISTS' HEADQUARTERS, 2710 Lucas Avenue, St. Louis, Mo.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

THY PRESENCE.

"I feel Thy hallowed presence round me falling,
My waking soul is filled with holy power,
A new-born light within me now is glowing,
I turn to Thee in this redeeming hour.
"I ask not why my heart with peace is filling,
I ask not why my soul with joy is thrilling;
But this I know, my heart is Thine,
And now my soul is filled with joy divine."

IN THE SILENCE.

BY EUGENE DEL MAR, IN COMMON SENSE.

The Universe is in unceasing motion. Life is expressed and manifested thru activity, and activity is universal. There is no lack of motion in the Silence. The repose of the Silence is not the pleasure of inaction, but the satisfaction of intense activity. The essential advantage is in the activity it permits rather than in the rest it affords.

The silence is of positive value. It is affirmative, vital, invigorating. It is creative. In it the negative is converted into the positive, and the unconscious into the conscious. It transforms knowledge into understanding and wisdom.

Development is slow and gradual. Faculties are used and exercised separately and singly. Their increased exercise in particular directions—beyond this gradual increment of power—is offset by decreased exercise in other directions. As energy increases along one channel of activity it decreases along another. And to the degree that wisdom is lacking over-exercise is practiced along some lines and under-exercise along others.

A normal growth is mutually compensatory; an evenly balanced development, an equal progress on all planes. Nature instinctively tends toward this adjustment, and ever impels toward that which is required in order to maintain an equilibrium.

The former unbalanced activity ceases in the Silence and the forces of Nature prompt the counterbalancing movements that adjust activities. The overworked functions not only have an opportunity for recuperation, but also the unexercised ones are afforded an opportunity for activity. It is not the mere rest of overworked functions that denotes progress, but rather the attendant greater activity of those who have been at rest.

In the Silence is accomplished for thought that which is fasting is accomplished for the body. Starving the body is of no essential advantage. The advantage accruing from inactivity of certain functions is the better nourishment of those atoms or organs that are starved thru over-stimulation of other atoms or organs. Fasting permits of slowing down of portions of the machinery that have been supplied with too much fuel. But, more important still, it permits greater activity of the machinery's neglected portions.

Growth essentially is affirmative, and the law of life is growth. There is no growth that fundamentally is negative or that consists entirely of elimination or inaction. Fasting per se, on any plane is not growth, so that neither mental nor physical starvation is of the essence of growth. Rest, per se, symbolizes stagnation; and except for the activity that accompanies it, it would be detrimental rather than advantageous.

From the Silence is brought, consciously, what was taken to it unconsciously. Something comes from something only. Into the Silence is taken knowledge of past experiences, and from the Silence is brought the wisdom that is the essence of that knowledge. Experience is a necessary preliminary, if wisdom is to be extracted from the silence.

Both thought and action are essential to growth and development. They are correlated and are mutually essential. By means of intelligent thought one acts to better advantage; while thought expression is, in turn, induced and stimulated by physical action.

When the physical activities are silenced the grosser harmonies no longer appeal to the consciousness. Withdrawn from their plane, one becomes aware of the finer harmonies that were barred from consciousness by the grosser ones. As the Silence is more deeply penetrated more intense and satisfying chords of harmony are touched and the serene wisdom they represent is extracted.

If a watch, a clock and a drum were in simultaneous activity in all probability one would hear the drum only. Stop the beating of the drum and the clock striking becomes audible, and when the clock runs down and is silent then the ticking of the watch is heard. One's attention is secured more readily by the grosser harmonies, and he only senses the superior chords of vibration as he withdraws his consciousness from the plane where he takes cognizance of the inferior ones.

The higher consciousness cannot be reached by formula. One who lives on a low physical plane cannot come into conscious harmony with high spiritual truths. In the Silence he may develop psychical powers, but it must be at the expense of spiritual unfoldment. If higher spiritual vibrations are to be reached, a life that is in consonance with them must be taken into the Silence.

There is too much "going into the Silence" and too little living the life. The Silence has its place and its purpose, but unless it promotes a greater manifestation of the life of love it is worse than useless, for the time given it is wasted. Less dreaming about service to others and more service is what is required. Less thinking about friendship and more friendship is what is demanded. Less talking of love and more love is what is needed.

Going into the Silence for the purpose of stimulating psychic activity and producing phenomena has no spiritual value. It does not promote spiritual growth, but rather tends to discourage all growth. If one is entirely negative and passive, and quite without control of the self, he opens the consciousness to whatever influences may seek to obtain possession; and this is more than likely to lead to results that are unpleasant, unfavorable and undesirable. One should retain control of the Self in the Silence always, so that he may be receptive to such influences only as are of a beneficial character.

One does not learn in the Silence. But it is in the Silence that he becomes conscious of the wisdom he has subconsciously extracted from experience. Some people go thru long years of painful experience apparently without learning anything, then in a moment of silence or meditation a flood of wisdom comes over them. And, as all their experiences seemingly failed to bring wisdom they attribute their growth to the momentary silence of meditation.

All the years of preparation, of toil and endeavor are overlooked. It is not seen that growth has been continuous, and that past experiences are fruiting in conscious wisdom. The truth that all growth is necessarily slow, while consciousness of growth is necessarily quick, is not recognized. No recognition is made of the fact that, while one must toil up the heights step by step, he cannot get a glimpse of the distance beyond until at the summit. Others are advised to sit "in the Silence" and to open themselves to the spirit, and, by so doing, to appreciate Universal Wisdom, because experience is not essential!

Work is done in the outer, and thought in the inner, sphere of activity. And the spiritual wisdom accruing from the physical or material is appropriated knowingly only when one is in the mental condition that permits of the translation of unconscious wisdom into the domain of consciousness. Fundamentally, growth is spiritual and unconscious, and is developed thru experience. One becomes conscious of the growth he has attained whenever his condition promotes the translation of his growth to the plane of consciousness.

Out of the silence is taken what

is brought to it. In the Silence action fruits into wisdom. Wisdom does not come from nothing. And when physical activities of life are decried and despised a stop is put to spiritual growth. One may thus develop psychically, but not spiritually. Only nothing comes from nothing. It is one's life that tells, and that is nothing comparable to action to stimulate thought.

KNOTS.

A Few Words on a Knotty Question.

BY W. H. HUTCHINSON.

Keep your seats! I did not say naughty question. My subject is knots, hard knots, bow knots, granny knots, slip knots, snarls and tangles.

How full life does seem to them. How our most carefully wound spools do delight in reeling off kinks without number. How often we take up the thread of daily life only to find it knotted and crossed just at a time when we feel as tho we cannot, really cannot spare the time to untie it. We give a sharp, impatient tug and lo, the knot is now hard and fast.

In desperation we finally break or cut it, and congratulate ourselves that we have forced our way thru the difficulty. But, alas, there comes a day when we wish to again use that cord for the same purpose and find it just too short. The keenest cutting blade, when brought into contact with the hot flame, quickly loses its temper and becomes unfit for further use. So with you or me. A brief giving way of impatience, then the hot flash of anger, and the even temper, so valuable to man or woman is destroyed, and next stress or strain finds us powerless to resist.

How many a day's pleasure has been utterly ruined, how many a warm friendship has been destroyed by this same petty impatience; when a little calm, painstaking would have straightened and smoothed everything out so nicely. How desperate, big and grim the trouble does loom up at the time; how exceeding small and trifling it does seem afterward.

And there are the slipknots. How tightly they hold us and how futile are our struggles, for the harder we pull, the tighter draws the knot. I was forcibly reminded of this last summer when we were branding our calves. Sometimes the noose was caught over the wrong leg, or upon a horn in a way we did not like. How did we get it off? By pulling? Oh no! That would have only tightened it. We merely let go. The animal would walk a few times around the corral, and the rope would loosen and drop off by its own weight.

Oh, the bondage in which some of us live. How the bonds gall and chafe and cut in into our tender, quivering flesh till the very bones are exposed. Struggle as we may, we only suffer the more. Is there no relief?

As God in Heaven, yes. And even tho the time seems long ere the noose relaxes and falls away, we have immediate relief as we cease to struggle. Then as the days go by the cruel wounds heal and no longer as of old.

The slipknots of life are those we have allowed others to cast about our limbs. Happy is the one who has learned to stand well and let them fall from him. The hard knots we ourselves have tied in our ignorance. Let each of us resolve I will patiently untie them and have my life line run smooth and free.

Special Excursion Tickets.

To Lake Chautauqua points will be sold every Sunday and Wednesday during the summer months by agents of the Dunkirk, Allegheny Valley & Pittsburg R. R., good going and returning same day only. Special low rate tickets will be sold also Saturdays of each week from points south of Gerry inclusive to Lily Dale, good returning following Monday.

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It is said that "work is worship." Many seek salvation thru worship exclusively, but if work implies worship it is doubly profitable—profitable in that it affords comforts not attained thru idleness, and inherits an independence not extended in connection with foreign aids. This, by itself considered, is one prime cause of happiness, which, even as a health-preservative, cannot be superseded. Now, add physical and mental exercise to this, which are certainly the best remedies against discontent, and we become our own physicians.

The Lyceum.

The Lyceum Department of the work of organized Spiritualism was as you no doubt know, culminated one and one-half years ago, in the Progressive Lyceum, as a lesson sheet, for the various Lyceum workers. During all of this time it has been the intention of the National Superintendent of Lyceum work, appointed by the N. S. A., to gain the co-operation and support of the various Lyceums and lyceum workers. To this end we desire the names and addresses of all the lyceum officers and wish that they would write giving a brief statement of the condition of their work, if this mischievous comes to their observation.

Mrs. Hull, Mr. Kates and various other writers who have heretofore furnished matter for the various lesson sheets are earnestly solicited to join with Alonzo Danforth of Boston, Mass., and Mrs. E. K. Eager of New London, Conn., to furnish us suitable matter for the Progressive Lyceum which is constantly growing in favor with the lyceums, which twenty-five in number support. It is our intention to make the Progressive Lyceum of indispensably interest to lyceum workers. It is truly necessary for us to concentrate upon certain lines of work. This will in no way modify the freedom of thought or expression.

How beneficial to the establishment of organized effort it would be to have every lyceum in the United States and Canada exchanging thoughts on the same topic, on the same day; this would establish a great wave of physic thought which most certainly would be conducive to vast good. We endeavor to make each month a special one in some respect. For June we had a special

of the lesson sheet for the Band of Mercy movement. July two issues were devoted to a consideration of the Anniversary of the Declaration of Independence, and August is for Sunflower Day, a special issue with responses, recitations, lesson matter and songs will be issued. This day was instituted last year; hope that lyceums and societies will join with us and observe the first Sunday in August as Sunflower Day.

The following acrostic was used by the little folks last year, and as doubtless it reached but a limited number, we furnish it here. While several of the lyceums have closed for the summer the lesson sheet appears regularly each week and we trust thru its efforts we will gather together the many lyceum forces and workers; thus establishing the all important work of juvenile education, the foundation of which was laid by the great seer Andrew Jackson Davis. Trusting that this letter will come to many as a personal and cordial greeting and that you will grant us your cooperation and support.

JOHN W. RING,
National Supt., Lyceum Work,
Spiritualist Temple, July 1st,
1904, Galveston, Texas.

ACROSTIC.

S—erene the somber Sunflower stands,
With stalk of sturdy mein;
So tall and stately, it commands
Due note wherever seen.

U—pon this stalk, great outstretched
leaves,
Of living green abound;
So formed and hung that each relieves
Some awkwardness else found.

N—ymph like on top of this green
throne
The yellow flower is place'
With majesty that's all her own,
She sits in regal grace.

F—idelity from her we learn,
Her bright and smiling face
All day unto the sun will turn,
To keep with him apace.

L—ook up and smile, the light is
bright.
If we in Truth but seek;
With patient love, pray, trust the
Right.
And walk in spirit meek.

O—'er every life will Autumn come,
For full fruitions glean,
As when the childhood span is run,
Then comes the grown up scene.

W—ith ample load of goodly deeds,
We wait times' tones unheard;
So give the Sunflower many seeds,
To plant again or feed the birds.

E—graved forever may there rest
In each and every thought—
"All, all is good, each thing is best,
By change our lives are wrought.

R—ight rules, light guides, tho leaves
may fall
The flowers decay and fade;
Law to perfection moves thru all,
From atoms worlds are made.

Surely then you and I will do
The very best we can
To cheer and bless, our whole life thru,
Each passing fellow man.

TEXTS FOR SERMONS.

Every one desires to be rich; and if all had wealth, nothing would be produced to give it value. To be made an exception is a selfish wish; and to deny others the same privilege is unjust. Thus it is best to be content with what is.

Tact is wisdom conscientiously applied.

Society should endeavor to make conditions for births as well as for deaths the most favorable. Infanticide, debt and misery are due to this desideratum.

As nature does not forgive any trespasses on her laws, in the present, it is doubtful whether she will do so at any future time. Faith in one's own powers of overcoming that which is wrong within is perhaps the safest plan of salvation.

Truth carries its own logic. Rhetoric pleases, but ideas convince.

Self-conceit is the Gibraltar of ignorance, against which Truth combats in vain—being an epitaph on common sense.

Laughter is nature's liver-regulator.

Insanity is due to excess; evil habits; diseases that use up nerve force; direct injury to the brain or to the nervous system in a manner that interrupts the regular current of electrical energy of life-force between the solar plexus and the brain. Whether inherited thru circumstances of the present or the past, the causes are analogous.

In self restraint lies the secret of understanding causes and their relations—this momentarily increasing the perceptive powers for higher results.

Rules and Regulations.

We are frequently asked for a simple form of the above on which a Spiritual society can be organized. The following has been suggested as meeting this want. Cut it out for future use:

1.—The name of this organization shall be the Spiritual Society (or church) of _____.

2.—Its officers shall constitute a president, vice president, treasurer, secretary and three (or five) directors.

3.—An annual election of the first four officers shall take place on date of organization or within 30 days of same; otherwise old officers hold over another year.

4.—Directors to be elected for three years, and may be formed of one or more of the officers.

5.—Monthly meetings must be held by the officers and directors for the transaction of all society business. A majority of this board to constitute a quorum. The society meets once a year for the election of officers. One quarter of the latter to constitute a quorum. Extra meetings of the society may be called on a petition signed by one quarter of the quorum members of those not in arrears.

6.—Fees to be—dollars per year payable to treasurer quarterly in advance to secure a vote or voice in the affairs of the society. Those three months or more in arrears can not be counted in the quorum; and absent members in arrears are also to be taken into consideration when figuring for a quorum. (For there might be double the number of absent ones in arrears to offset those present, thus reducing the quorum members on the whole, and enabling those attending the meetings to transact the business necessary.)

To Be or Not to Be Cured.

As fear often attracts or engenders a prevailing contagious disease, a sudden shock, consequent upon the realization that one has contracted an ailment unlooked for, may cast it off—the difference being that in the first case the subject becomes unwittingly negative to it, and in the second positive. In the one it is invited, in the other repulsed. Faith may also prove a curative if it can be raised to the same unwillingness to harbor or nurse the ailment—faith in one's own power to combat the disease. Prayer is synonymous with faith when made a positive desire to be freed from it; for prayer is "the soul's sincere desire" to be or not to be, whether it takes the form of imagination or an impulse to protest. Drugs are also an aid when this same faith or desire accompanies them. Thus it is indifferent what kind of a cure it becomes. The object is to be cured, and each may take his choice in the matter.

THE SUNFLOWER.

Vermont S. S. Convention.

Our State Association recently held a three days convention in Barre, the Granite City of Vermont, beginning June 17th and continuing until the 20th. The speakers reengaged at our annual convention for this occasion were:

Effie I. Webster of Lynn, Mass., and Rev. B. F. Austin of Geneva, N. Y., who were assisted by our state speaker, Sarah A. Wiley of Rockingham, Vt., Ida Lewis of Bethel, Mrs. Abby W. Crossett of Waterbury, and Alonzo Hubbard of Tyson.

A short conference supplemented the regular service each session in which were heard cheering thoughts and varied experiences from our dear friends, Sarah Tarbel of W. Braintree; Mrs. S. F. Stafford of Stowe; Mrs. L. B. Holt of Montpelier; Dr. Smith of Brandon, Dr. Gould of Randolph; Geo. Ripley of Montpelier; Newman Weeks of Portland; Dr. H. C. Thompson of Watertown, Mass., and others.

We had a fine quartette of singers with Mrs. Geo. Royce, soprano; Ethelynd Gould Hood, alto; M. Chase, tenor; La Frana, bass, accompanied at the organ by Miss Mary Ellis. They were very liberal in musical contributions during the entire meeting. At the close of the convention, the Vt. S. S. A. tendered a vote of thanks to the South Barre Spiritualist Society, aided by the Spiritualists of Barre City, for the use of the Opera House.

The Association wished the same extended to Miss Ellis and the singers for their fine solos and quartets during the meetings—no small factor in producing harmonious conditions for the speakers and listeners, as well.

It wishes to express thanks to the members of the convention for generous financial aid, and most hearty and sincere thanks to our loyal state speakers. Especially does it wish to extend the same to Mrs. Webster and Bro. Austin for their inspired contributions—presenting to an appreciative audience not only the phenomenal but the moral and religious beauties of our grand philosophy.

It wishes to thank the proprietors of Hotel Northern for their courteous service and excellent fare; and, lastly, the board of managers and all others who in their untiring efforts have made this convention a grand success.

A very pleasing feature Sunday morning, was the surprise to Eliazier Hubbard, the venerable father of our esteemed president, in honor of his ninetieth birthday—having been launched on the sea of an earthy existence, at 5 p. m. June 19, 1814. V. P. Gould led him to the front of the stage where he introduced him to the assembly. This "bashful boy"—but in whose eyes sparkled the light of a manly man with step as elastic and hair as un-silvered as many persons of half his years.

After a fitting song by choir and appropriate remarks by Sister Wiley, the son at the request of the father, responded briefly. Dr. Smith of Brandon who had known this patriarch for more than twenty years added a few words of praise to the eulogies already pronounced.

We may imagine "Uncle Eliazier" saying to us in the language of another:

"Grim shades of Methuselah, dead and cold,
Who might this chap be that assumes
I am old?
It might be the croaker would speak
for himself,
But I'm not prepared to belay on the shelf."

"Would he have you suppose I am knocked out of time?
Why bless his dear soul, I am just in my prime
And I answer the roll call at morn,
noon and eve,
With a promptness that makes the dear landlady grieve."

"Does the fellow imagine he's telling the truth
When he says I have outlived the days of my youth?
Can't he learn it or must he forever be told—
There's a class of good people that never grow old?"

"Does he think it because I can't dance like a top
Or wear the nonsensical airs of a fop?
Does he reckon a touch of incipient gout
As a sign that Eliazier is nearly played out?"

"Does he get his queer notions concerning my years
From slight baldness of occiput over the ears,
When it long since was settled beyond any doubt,
That a surplus of brainage would make its way out?"

"Because he has found in my phiz a new crease,
Does he think I have let upon mortality's lease?
Can't he learn that a wrinkle may be but a sign
Of a vein in a large intellectual mine?"
"But I build up my life more on hopes than fears
So the heart may keep young in the fullness of years;
And the friends that best know me need not to be told
Why I see no good reason for feeling so old."

ALMA D. LEONARD, SEC.
East Calais, Vt.

WHY NOT DREAM.

BY J. T. MORRISON.

Why not dream of a good time for you and for me
When our full freighted ship shall come over the sea,
When the scheme of Dame Fortune shall scatter its gold
With a liberal hand in rich bounties untold,
When favors unnumbered shall be cast in our lot
With affliction and suffering ever forgot,
And the world shall be joyous forever.

Why not dream of a good time when fearless and strong
Shall the forces of right be opposed to the wrong,
When the voice of the mighty for truth shall be heard,
And the slogan of reason shall be the watch-word,
When true knowledge—not faith—shall give scope to the mind,
Then humanity's millions will ever more find

This a world that is joyous forever.

Why not dream of a sunny-land over the sea,
Where our loved ones are waiting for you and for me,
When the flowers are constant in fragrance and bloom,
And the home never clouded in darkness and gloom;
Where the ties of affection are faithful and true
With the sunshine of righteousness even in view,

In the spirit land joyous forever.

Ithaca, June 24th, 1904.

Psychometrizing Photographs.

In reading photographs, remember it is not the separate features that are taken into account, but the expression of the same, if noticed at all. Psychometric reading is one of influences, not of material agency. The expression of the countenance as a whole gives a certain vibration, which touches the psychometer in the form of an intelligent expression.

That first expression determines the man or woman, and the rest can be based on that; if he gives expression to that first impulse, or cares or dares to. Often a photo is rejected on account of this first impression.

Either it can not be read or it were better to leave it unread—better for both the reader and the subject.

But the psychometrist reads by features as well—each giving a distinct vibration, and tells of a different characteristic or a number of them, for the face is the mirror of the soul in more respects than the eye is. The latter is often deceptive, but the features are immobile singly taken. But the latter are only read when going into detail or giving an extended reading.

Of course, other objects belonging to an individual can also be read, and very accurate delineation made.

But there is a charm in reading photos that no other object furnishes, and this charm makes it of interest to the reader, which, if this were not the case, would deplete him magnetically and soon unfit him for continued work.

Pleasure in one's labor is half the labor performed, and where work becomes a pleasure it is not only healthful but spiritualizing and leads on to success, materially and morally.

Postage Stamps.

Again we call attention to the undesirability of postage stamps in payment. In this morning's mail is \$1.25 worth of stamps all stuck together so that they have to be soaked apart, and regummed before they can be used. One dollar's worth of these came in a registered letter costing the sender 8c while a money order would only have cost 3c; a saving of 5c to the sender and the annoyance to us. We take them as an accommodation when necessary, but ask our patrons to avoid sending them as much as possible.

171-3t.

"Dominie," said a long suffering elder one day, "I wish you would preach shorter sermons?" "Shorter sermons was the reply; "why I am commanded to give the people the sincere milk of the word." "That's all right said the elder, "but these are the days of condensed milk."

MAN AS A PRINCIPLE.

In Which Choice Makes Him a Trinity, a Duality or a Unity.

Man is a trinity, a duality and a unity—each according to the standpoint from which we view him and understand him.

He may have originated from a unity as a tree may come from a single seed (a unit.) But man seldom begins to reason on himself until he knows himself as a trinity—soul, body and spirit.

Those who do not recognize a difference between soul and spirit regard him as a duality. They too are correct for the soul and spirit usually act as a unity, leaving the body as the secondary entity; and those who consider him as a whole see but a unity.

In fact, he could not be otherwise; for absolutely speaking, a dual or a triune being could not exist. But we can treat or consider him in parts as we do the fruit or leaves; the body and the sap of a tree—the latter representing the life or soul of it, and demonstrates, that, the unseen, a fact can and does exist.

As a fact then, we may consider the soul apart from the body, and while in the body, the man is a dual being. But as a principle, we find first a duality, then a triune and finally a unit.

Treating him thus we see the manifestations of two distinct forces governing him—each representing him as they were the man himself. They are sensation and emotion, out of which two, when acting in concert, emerges a third, known as volition. Now, the latter being a conscious motion, may be considered a distinct principle or regarded as a whole.

Thus we may take our choice from this and make him a trinity or a unity—as we can best view him or understand him. But the majority prefer the dual state—body and soul or spirit—and as custom is often stronger than law, that may obtain until man becomes a unity in brotherhood, which will make conditions right for a unity of understanding and aims, something more important than indulging a metaphysical quibble.

Are You Positive Or Negative?

As love is the positive pole or antithesis of hatred; generosity or benevolence of selfishness; charity of jealousy or Faultfinding; and inspiration or mental activity of sensualism—one the spiritualization of its material or animal impulse, desire or inclination—so the love of music, of flowers, of nature, etc., are higher impulses, sensations, feelings or emotions of former lower desires, tastes or enjoyments, and intimates that man is an evolutionary human product, rising from a lower to a higher estate by generations. Now, whether the first generations enjoy the same light or power that the more developed do as immortal beings is not without question. It seems to be in the nature of things for the mentally and morally cultured to precede in many things; and if progress is law, a little self-knowledge is a much needed article by many to see whether their feelings and impulses are acting right—positively or upward and not negatively.

Nature's Favorite Grain.

The soul of man is acted upon by nature as it acts upon the seed in the ground, bringing forth good effects comparative to the conditions offered for growth. By resisting temptation or holding his animal impulses in abeyance nature finds admittance to man's soul or life-principle and is enabled to unfold it in harmony with the plan of creation—namely to individualize it in conformity with itself or perfect it according to design. The reverse interferes with its growth as cutting the roots of a plant or trampling upon it would do. Whereas voluntary self-denial or doing for others is an aid—synonymous with making the ground favorable for the implanted seed and guarding the plant against injury.

Temperance or moderation, and sympathy or justice, embody all the principles of morality or religion, and their observance or practice not only engender a clear mentality and contentment, but in the same proves to the practitioner that he is on the right road to progress, and that soul development is a fact as natural physical development. The proof of the pudding is in the eating.

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AFTER DEATH, WHAT?

(Continued from Page 1.)

tion is what has the spirit left behind him beside his old body? Was his mortal life composed of experiences compelled by the shape of his form, and its conditions which ceased at death? And is his new form maimed and scarred by the earth experiences of its intelligence?

At this point we have our first painful experience of the 'fog-land' thru which the man has passed in his death sleep, and to which he must return if he would communicate with man. The painful and disheartening experience which here meets us is the direct contradiction by returning spirits as to how much of the mortal has become the personal property of the spirit.

Theology has taught us from the very beginning that his earth life makes a man happy or miserable after death. And, to a certain extent, that has seemed a most reasonable conclusion. Our modern spirit return has repeated the tale, altho it has dropped the vagaries of hell fire, and endless torments for sinners. This modern spirit return has had as one of its most eminent and respected exponents a highly educated English clergyman known as M. A. Oxon, finds himself, even after his identification, that he cannot recall his own earth knowledge of Greek, in which he was an adept, nor even the true name of Imperator, which he had recorded in writing before his death.

So far we are obliged to acknowledge that we have not made much progress in determining the condition of manhood after death. We have proved that he must enter 'fog-land' when he would try to return, and that the mortal who would clasp hands with him must do the same. But this fact destroys our interest in the many fascinating tales of spirit life which have been spoken and written in the name of spirits. We see that so far as they are genuine spirit productions they also come from 'fog-land'. Instead of accepting them as true because they come in the name of a spirit, we grow suspicious, as we are now sure that a befogged spirit could not describe spirit life as it really is. But ten thousand such tales, often of deep interest, have been told and accepted as true because they seemed a continuance of our earth life experience. Just as Robinson Crusoe describes what takes place day by day on his island, so do these whisperers from 'fog-land' make their autobiographies fascinating and interesting. And they claim to be telling us their experiences just as they actually are.

The grown up boy discovers that the histories of Robinson Crusoe and David Copperfield were tales of events and experiences that might have happened. But the grown up Spiritualist discovers that these tales of 'after death' are describing impossible events and experiences.

Suppose we make a brief examination of some of the tales told us by 'befogged' spirits thru 'befogged' mortals.

(To be Continued.)

San Leandro, Cal.

Socratic Vivisection.

It seems difficult to locate the life-centre of man, considering that it gives expression to its intelligence or reason thru the brain; its feelings or emotions thru the heart, and its will or determination thru the organs. When the brain is alive with vivid thought and we are interested in a pro and con argument with ourselves, we imagine it to be there. And when the heart senses sympathy for suffering humanity or we feel ourselves peering thru the same into the world around us, we think the soul or life-centre must be in that region. But when moved to act, or feeling the necessity to be positive, bold, strong or determined, the power seems to arise from the entire solar-plexus. Whether it is one force expressing itself thru various avenues created for that purpose, or whether man is a triune life-entity operating in unity for special effects, must be wrought out by the individual. Each carries his own soul or life with him and thus requires no other teacher than self. "Man, know thyself!" may mean this, as Socrates was that kind of a philosopher; and there is certainly no better subject to study than man as a conscious or sentient being—such as he is in life, in action, and in feeling. That is, give him a mental vivisection.

We are thus face to face with a question of fact, and it is useless and absurd to set one spirit statement against another spirit statement, and sit as a jury to determine which tells the truth. But, all the same, it is direct proof that even the very best and clearest spirit communication must pass thru 'fog-

land', and that both medium and spirit are alike bewildered and befooled by the conditions. We further remember this applies just as much to the spirits writing or speaking thru Mrs. Piper as it did to mortal Moses, and as it does to every other medium.

We have now discovered, and proved that our question "After death—what?" cannot be answered to our satisfaction by any spirit communication, so far, at least, as to prove the moral status of the new born spirit. We are left in the fog, and can only pick and choose that which may seem to us most reasonable. But it then becomes a mere matter of belief, and not of knowledge, and it is not all the purpose of this article to decide which assertion is true, and which is false. So dense is the fog in which M. A. Oxon, finds himself, even after his identification, that he cannot recall his own earth knowledge of Greek, in which he was an adept, nor even the true name of Imperator, which he had recorded in writing before his death.

Her stay on the second visit must necessarily be brief, as she is engaged to attend a meeting in Kansas about the middle of this month.

The experiences of these two me-

BEYOND THE LAKES.

(Continued From Page 1.)

positively that there was no trace of coloring matter on her hands, and the attempt to discredit her only furnished convincing evidence of her honesty. The bell was rung and the music box wound—by whom? Not by the medium. Even if she had succeeded in freeing one of her hands, she could not have touched either the bell or the music box without covering her fingers with tell-tale traces which would have furnished unmistakable evidence of trickery. The result of the severe strain of that evening and the subsequent malevolent and unjustifiable attacks on her in the press, was an illness which stripped her of her powers for nearly a week. With returning strength, however, they were restored, and she has held a series of very successful trumpet seances. She left for Montreal, this afternoon, to fill a brief engagement there, and is expected in Ottawa again next Monday.

Her stay on the second visit must necessarily be brief, as she is engaged to attend a meeting in Kansas about the middle of this month.

The experiences of these two me-

diums in Ottawa recall some of the events of fifty years ago, when a skeptical public regarded everything connected with Spiritualism either as vulgar, fraud or the work of the devil. While the new thought has been making headway everywhere else, Ottawa has been content to be fed with the embalmed meat of the old theology. The first experience of spiritualistic phenomena has aroused the city, and psychological research is a theme of discussion in every circle.

We could have crowded meetings every night, but, warned by the experience of last week, we are careful to admit none but honest investigators and to have them few in numbers and as far as possible harmonious in their relations with one another. Such seances have almost invariably been remarkably successful, and those who attended them have gone away convinced, and are now instruments for the propagation of the new thought.

We hope for excellent results from Mrs. Bartel's engagement for next week. Her health is improving in this clear, northern climate and with improved health she gains in power and usefulness.

True Marriages.

Irritability with anger in the ebullition is generally an effect of a past or inherited selfishness that is measurably under control—either intuitively or by the force of reason. It is however, more of a female than a male disorder, belonging to emotional natures, altho men are possessed of it to an extent. But with the latter it is more dangerous because the combative element comes into play, with results more external than internal. Where a woman will only exercise her tongue, a man may exercise his foot or fist. Living more on the exterior and in accord with his nervous system the muscles partake of his irritability or anger and are affected accordingly.

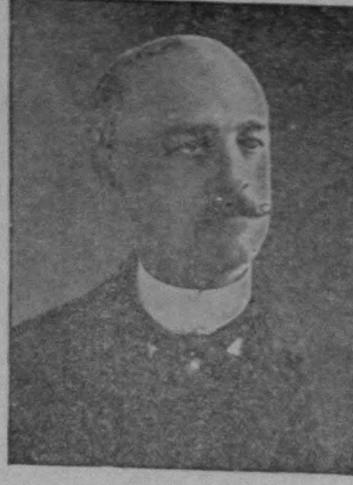
Blood boils, but only affects the heart, and ventilates itself in other ways. Women have more spite than men, but for that they have more love or sympathy. Men lack the latter, but make up in reasoning qualities. Between the two they neutralize each other—except where two of like temperaments are mated. Then it becomes clash if both are emotional, and indifference or neglect if both are sensual. For harmony under these conditions both must have love enough to drown their differences or be temperate enough to enjoy that which reason offers.—But absolute harmony may exist where both have risen above the animal in their natures and enjoy a soul-love, coupled with intellectuality or genius. Such are the marriages that need no divorce laws.

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Send your own photograph, or lock of hair; and receive pictures of some loved ones, that are anxious to reach you. Send three stamps for a proof.

Mr. and Mrs. A. Normann.—The photo came and I wish to thank you for promptness.

Two of the faces are as natural as life. I recognized them immediately—one is a son and the other a daughter, both have been dead several years. They were only recognized by me and mine, but by many friends, who knew them in earth life. This is simply wonderful and I am going to ask you to explain how it is accomplished.

John A. Hoover, Morrissey, N. J., writes: I received the spirit photographs and there are two faces which I positively identify. One is that of an old gentleman who died with us four years ago, and the other that of Beals E. Litchfield, a noble and worthy Spiritualist of some years ago. Mr. John Bolton, my neighbor who sent you his photo to be operated upon, recognizes several faces, among them, that of his granddaughter.

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